# The American Friend

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## Speeches of Acceptance

AN EDITORIAL

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# ON THE HORIZON OF THE CHRISTIAN CHURCH

## THE COUNCIL OF RELIGIOUS EDUCATION

The International Council of Religious Education is the accredited agency of the Protestant Christian forces of North America through which these forces cooperate in carrying on religious education. The whole program is based on the conviction that religion is a vital and essential element in all education. One of the chief purposes of the Council is to bring about a general recognition of this fact. The work of the Council is carried on in accordance with sound educational principles, and is under the direction and supervision of trained educators who recognize that their best thought and efforts, to be effective, must be blessed and made dynamic by the Spirit of God. The complete autonomy and independence of each denomination is maintained, but the denominational boards recognize that the combined forces of all makes a stronger impact than can be made by any single denomination, and that there is much that can be accomplished with greater efficiency and economy by cooperative effort. Through the committees and staff of the Council the highest ability and training of all combine to produce curriculum, and develop standards and methods that are at once available to all, and the different denominations voluntarily accept, on the basis of merit, what they have helped to produce.

## MANY FOREIGN COUNTRIES REPRESENTED

One of the most significant religious gatherings in recent years was the tenth quadrennial convention of the World's Sunday-school Convention held last month at Los Angeles which dealt with the training processes of the Church of the world. For the last half century the Sunday-school has been the greatest force for union operating in the Church and the next half century will see more of its fruitage. The convention was noteworthy because it was the largest in attendance of any of the world conventions with its total registration of 7,631. At the Sunday evening gatherings more than 40,000 people assembled. It is reliably estimated that fully 50,000 attended one or more of the services. Of the foreign countries represented, the following numbers were present: Africa, 6; Australia, 12; Brazil, 9; Canada, 68; China, 53; Slavs, 1; Greece, 3; Hawaii, 26; India, 21; Japan, 193; Korea, 34; Latvia, 11; Mexico, 14; Philippines, 11; Scotland, 4; England, 18; Cuba, 4; New Zealand, 1; Hungary, 4; Uruguay, 1; Argentina, 1; Palestine, 1; Chile, 1; Norway, 5; Syria, 3; Italy, 1; Congo Free State, 1; Yucatan, 1; Porto Rico, 1; Switzerland, 1; Burma, 1; Egypt, 1; making a total of 502 classified from foreign countries. There were also 876 delegates who were not classified, many of whom were foreigners. The next session of the Convention will be held in Rio de Janeiro, Brazil, in 1932.

## NATIONAL GOODWILL AND COOPERATION

Nations are coming to see the necessity for goodwill and cooperation, that can be secured and maintained only by a deep loyalty to the mind of Jesus, remarks *The Religious Telescope*, and adds, "Our State Department and leaders of Peru and Chile are to be congratulated upon the movement for the settlement of the Tacna and Arica dispute." This dispute has been in existence between Peru and Chile for over forty-five years and is now about to end, thanks to the persistent efforts of Secretary Kellogg of our State Department. For this length of time these two nations have broken diplomatic relations, and all efforts to bring them together have been unavailing. Now they have declared their willingness to take measures to do for themselves what might have been done at the beginning. Each nation has signified its willingness to appoint a diplomatic representative at the other's capital, and thus take up this dispute and other matters and settle them between themselves, doubtless with the help of the American State Department and other friendly nations. Again, the spirit of Jesus as represented in the great statue, "The Christ of the Andes," prevails.

## DECLINE OF DEATH RATE LAST YEAR NOTED

At a recent meeting of the association of life insurance presidents the report of the manager indicated an extremely low death rate in the United States for 1927. Last year there were 54.6 fewer deaths among each 100,000 of our population than in the preceding year. The manager indicates that 1927 set a new high mark in public health for all time. The report indicates that the decrease is much larger among industrial policy holders than among ordinary policy holders, although the total death rate continues to be much higher than for other policy holders. Those statistics are in a large measure a refutation of the claim that prohibition is a failure. Judging by the health statistics and in spite of the use of some poison liquor, prohibition at least has not impaired the public health of our people. While there are yet deaths due to alcoholism, the more temperate habits of large sections of our population due to prohibition are proving to be ample justification of the prohibition policy.

## ANOTHER CONGRESS OF RELIGIONS PLANNED

In connection with the World's Fair in Chicago in 1933 a "Congress of Religions," similar to the one held in connection with the World's Columbian Exposition in 1892-3, is being planned. The plan is to bring together representatives not only of the various Christian bodies but of all the great faiths of the world. The executive secretary of Chicago Church Federation, Mr. Walter R. Mee, thinks that, "one of the greatest demonstrations of a century for Christianity to make would be to serve as host to other great religions by entertaining their leaders and conferring with them on such subjects of human welfare as all might agree upon." We suggest care must be taken in such a venture not to leave the impression that Christianity is merely one of the great religions of the world. It is the religion, and "at the name of Jesus every knee must bow."

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# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# Speeches of Acceptance

IRRESISTIBLY the issues of the presidential campaign are coming more and more to be moral rather than political. It is commonly agreed that politically there is not enough difference between the party platforms to make a real issue. Immediately following the National Conventions, some of the political leaders attempted to make issues where there weren't any and to cover up issues that were. The public, quick to sense such unreality, brushed aside the camouflage. In a word, the politicians proposed but *vox populi* disposed. And inasmuch as the issues *are* moral, the religious press is finding it impossible and even intolerable to stand aloof on a pedestal of non-participation. There is too much at stake to attempt to be meticulously impartial.

Since in a peculiar way the candidates constitute the platforms in this campaign, the speeches of acceptance have been listened to with unusual interest. On the whole, Herbert Hoover's address was worthy of his career and his background. We differ with him on certain points of economic emphasis, as we expected to. He committed himself more strongly to the policy of national defense than we like, but this, too, we had anticipated. But the speech in the large was that of a statesman and also that of a humanitarian. It showed an impressive grasp of public affairs from the point of view of an administrator while at the same time it pulsed with human sympathy.

Running throughout was a fine idealism as to the purpose of government. "Our purpose," he declared, "is to build in this nation a human society, not an economic system." He dwelt much upon the importance of the home as "the sanctuary of our loftiest ideals, the source of spiritual energy of our people." "Upon the feet of healthy and instructed children," he said, "racial progress marches." He maintained with emphasis that our government, "to match the expectations of our people, must have constant regard for those human values that give dignity and nobility to life." The nation was admonished that "our growth in spiritual achievements must keep pace with our growth in physical accomplishments." Such high expression is in thorough keeping with Hoover the humanitarian and evinces qualities of moral and spiritual leadership which the country has warmly acclaimed.

And now we have for consideration the acceptance speech of Alfred E. Smith. For the most part it was a clear-cut exposition of his policies and with a good deal of it we are in hearty accord. We like very much his attitude on international relations in general and on Latin-American policy in particular. He struck a high note in his declaration for removing the causes of war and in speaking for disarmament he did not even mention the cause of national defense. On these points he has clearly out-Quakered the Quaker candidate. Governor Smith's social-mindedness is well demonstrated in his speech, as it is well attested in his record as governor of the Empire State.

It is when we come to the great moral issue of Prohibition that we find the two candidates to be as opposite as the poles. Secretary Hoover declares for the maintenance of the Eighteenth Amendment and the enforcement of the Volstead Act. Governor Smith, while promising to enforce the law, says he will use his influence as President, if elected, to change the Volstead Act, establishing a new maximum of alcoholic content and allowing each state to fix its own standard of content under that maximum. Moreover, he would go even further and alter the Amendment itself, allowing the individual state, if its people so desire, to import, manufacture, or cause to be manufactured, and sell intoxicating liquors within its own borders, in accordance with the Canadian plan of state control. In a word, he would call a retreat from the advance ground of Prohibition and pitch his tents to the rear on the old battle ground of local option.

In the first place, there seems to us to be an inevitable inconsistency in the position taken by Governor Smith. It is an inconsistency strikingly demonstrated by his immediate audience in the assembly room of the Capitol at Albany. When he declared for law enforcement the crowd applauded vociferously as if rigid enforcement of the Volstead Act were their dearest hope. When, the next moment, Governor Smith came out for a radical change of both statutory and constitutional Prohibition legislation the same people cheered even more lustily. The first round of applause was evidently political while the second salvo expressed their heart's desire. It isn't reasonable to expect that a man who bases his argument for change in a law, on the impossibility of its enforcement, will wholeheartedly and aggressively seek the enforcement of that law as the Chief Executive; especially when as governor he has not shown any interest in enforcing the law in his own state.

Herbert Hoover hit the nail squarely on the head when he said, "Modification of the enforcement laws which would permit that which the Constitution forbids is nullification." Both by his policy against state legislation in support of the federal act and by his whole attitude toward enforcing Prohibition, Governor Smith has proved himself a nullificationist at Albany. What right have we to expect that he would take his oath of office any more seriously at Washington?"

Moreover, Governor Smith's announced policy is based on assumptions that show him to be either ignorant or careless of facts. He assumes that the use of intoxicants is an "innocent practice" and an individual matter devoid of far-reaching social implications, an assumption palpably

and utterly false. He assumes that the way to create respect for law is to encourage nullification by repealing the law objected to! He assumes that liquor law violation is peculiar to the Prohibition regime, forgetting that illicit stills and bootleggers were also common in the days of the licensed saloon. In fact it was the brazen and persistent violation of the laws on the part of the saloons that finally turned the public against them and drove them out of business.

Furthermore, by citing the Canadian system approvingly, Governor Smith assumes that state ownership and control does away with law violation and bootlegging and solves the liquor problem satisfactorily. This assumption is certainly not borne out by the facts from Canada, as reported to us. And even aside from the question of success or failure of government regulation, what a tragic backward moral step would we take by setting up the government in the liquor business!

Finally, the Governor assumes that our states can be isolated from each other in their policies regarding the importation, manufacture and sale of liquor; that our state governments can operate as closed compartments, to the extent that a Prohibition state can be kept dry, when its neighboring states are wet. Such an assumption belies the Governor's reputed acumen for administrative tasks. The persistent encroachment of the liquor interests upon dry territory in the old days was a strong argument in bringing the country to national Prohibition. Isolation was impossible then and it is impossible now.

In facing this vital moral issue, we are facing it not only for ourselves but for humanity everywhere. As Secretary Hoover has so well expressed it, "Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively." The world is watching the experiment with increasing interest. Regardless of other issues involved, the approaching election will be viewed almost wholly as a national referendum on Prohibition. The result will strengthen the cause everywhere or it will retard it for a generation. Whether for ourselves or for others, dare we contemplate taking the backward step?

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# In the Rhododendron Country

BY WILLIAM C. ALLEN

COME with me for a few minutes and listen to a simple story from oversea.

Let us visit a town on the southern coast of England which has no old castles, no ruins, no cathedrals, no grotesque gargoyles, no hoary traditions. It is an up-to-date community of about one hundred thousand people. It is seldom visited by Americans. It is one of the most beautiful cities in England.

Bournemouth—the city of which I speak—is a residential and tourist resort. It is near the Isle of Wight. It claims the warmest climate in a land where the fickle weather chills the average American to the center of his being. Like Atlantic City, Bournemouth is a creation of the past few decades. Both are cosmopolitan. It exhibits much wealth and but few evidences of poverty. In both cities there are facilities for an infinite variety of popular entertainments. Here our comparison ceases.

Along the water front, behind the beach, rises the rugged cliff, a picturesque wall of rock and earth. Clinging to it are multi-colored shrubs, grasses and flowers. There is a handsome pier extending far out to sea. When a really warm day intrudes itself upon our chill-enjoying British neighbours, they go down to the beach—like the rest of us—and frolic in the sands. Behind the cliff-rim extends the town with its winding, tree-lined roadways, hawthorn hedges, stretches of woodland, close-cropped sward. There are miles of bewildering gay bloom, small mountains of crimson, pink and white rhododendrons. This marvellous gardening makes an exquisite setting for the sharp-gabled stucco or brick houses one sees at every turn.

In the business centre of Bournemouth are delightful gardens surrounded by big stores, hotels, cafes; acres devoted to the enjoyment of the public. Through these grounds meanders a purling stream in the midst of green and mossy banks, intriguing footpaths, lovely flower beds and rock gardens. There are spreading trees and semi-tropical palms. In this park tourists rest and children play.

A unique feature of Bournemouth are the ravines, or depressions, that wander through it to the sea. These are called "chines." In numerous instances they have been converted into public gardens, others remain in their primeval condition. Frequently they are only a few hundred feet in width, and are encircled by smooth streets and charming private grounds. In the bottom, almost unseen, will meander a streamlet, bordered by young bracken and sheltered by overhanging foliage. Ivy clings to the trees. Oaks, sturdy and filled with forest pride tell the story of the Creator's way, whilst his more modest handiwork lends fairness to the view. Austrian pines with rugged bark and tall yellow candles, Scotch pines with smoother bark and small oval cones, lift their forms toward heaven. Holly, with its glistening leaves, is already preparing for the next Christmastide. Birds—I do not know their names—whistle overhead. Sunlight in fantastic motion—when the days are clear—filters through the forest roof. You noiselessly tread soft pathways of resilient pine needles which yield like a carpet beneath your feet. You can imagine yourself far from the haunts of men, save for the nearby hum of motor cars. You catch glimpses of the Elizabethan gables of pleasant homes around you. The very air seems impregnated with an emerald tint as it absorbs the color of the sylvan scene. Stately stretches of wild mauve-colored, or lavender, rhododendrons flare their bloom in a setting of rich browns and vivid greens. All this is right in the midst of urban life.

The country behind Bournemouth is abundant in historical associations. One day in exploring these we drove

to Stonehenge, that mysterious ruin of mighty rocks connected with prehistoric days. Whilst dodging insistent raindrops a sky-lark leaped from the high grass near us and, with strangely fluttering wings and spiral movement, vertically ascended into the sky. He sang with blitheful note as if rapturously bidding defiance to all things far below. Finally—a speck above us—he disappeared from view and the joyful music ceased. Then, out of the grey sky as if thrown by an unseen hand, he fell toward earth, recovered himself and singing, flew away.

Around Bournemouth are very ancient abbeys, priories, castles built in the rough old Norman days. Long rows of huge earth-built Roman camps and Saxon fortifications tell of the turbulent long ago. Winchester and Salisbury, proud cities of the past with splendid cathedrals, are not far distant. Great houses of the wealthy, set in luxuriant parks, meet the eye. There are quaint villages in the midst of buttercup-flecked meadows and fruitful fields. Other old towns romantically nestle close to the restless sea. There are crooked streets and queer little shops galore. There are simple homes with thick thatched roofs, where the overhanging straw is cut away from around small windows of leaded diamond panes. There are moss-covered stone roofs, on cottages and farm houses, crowning ivy-bedecked stone walls. There is the New Forest—where King William Rufus hunted and was killed almost nine hundred year ago—its wild verdure not much changed in the intervening centuries. Spaces of timber, looking from the distance like solid masses of dark green, enchant the observer. The higher hedgerows, the deeper recesses of the woodland, reveal their finest beauty in the miles of rhododendrons, whose rose-like flowers dance beneath the fitful skies in the sweet country air.

In a few weeks the great regiments of rhododendron blossoms disappear. Their brave little comrades—the modest bluebells—pass away. Then comes the golden harvest and the purple heath. One glory succeeds another glory —thus has it ever been with the delightful things of God.

England, 1928.

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Human limitations of thought and feeling press themselves into recognition, and the virtue of patience in both giving and receiving prepares the way for mutual fellowship with others in the deeper things of life. When we read that "the heart of man is the shekinah of the Divine Presence," we pause to measure the content of thought thus expressed. We look within and try to sense what another has felt and sought to communicate through words. We bring to those words all the richness of experience, that we may comprehend to our fullest capacity the outreaches, in length, depth, breadth and height, of the thought another would share with us as interpreted in experience. Immediate awareness of a person whom we may address and with whom we have conscious relationship, more or less intimately, is what we mean by presence. Each is in the presence of the other, two persons being necessary to create that relationship. A little reflection upon a brief period of experience discloses the fact that "the universe is cram full of interrelationships and presences." Some are congenial, others may be hostile, but these contacts make up the daily routine in which our personality develops.

# In Praise of Sectarianism

BY D. ELTON TRUEBLOOD

*"I confess unto thee that after the Way which they call a sect, so serve I the God of my fathers."* ACTS 24:14.

MANY of us find ourselves talking frequently on some phase of Quakerism. We discuss the history, the teaching, the principles, the practices, and the future of the Society of Friends. We want to make these truths appreciated, both by Friends and non-Friends, and to clarify them in our own minds. But we usually think it necessary to throw in a parenthetical phrase, near the beginning, to the effect that we are not pursuing our study from a sectarian point of view. "Of course sectarianism is bad, but——." "I am not a sectarian, however——."

We thus grant, without argument, that the sectarian point of view is necessarily bad, and try to show that our interest in our own great tradition is not sectarian. This puts an unnecessary burden upon us. Who said sectarianism was evil? Let him prove it! It may be questioned whether anyone ever accomplished anything of importance who was not a sectarian. Instead of making such tumbling haste to repudiate a word, why not accept it courageously and defend it from all assailants?

There has never been any organization big enough to embrace all of the truth there is. Even the Catholic Church of the Middle Ages was supplemented by various groups of heretics. If such a situation was true seven hundred years ago it is much more true now, after the world has grown so greatly in complexity. Truth is many sided and each sect is guarding one of the sides. If one group has only a little truth, the treasure can be watched more zealously.

The important truth involved in faith healing might be overlooked if it were not overstressed by the Christian Scientists. The sovereignty of God might be forgotten if the old line Presbyterians did not emphasize the doctrine of predestination. The value of enthusiasm might be forgotten if it were not kept alive so adequately by the ultra-Methodists. In the same way, there are certain truths which might easily be lost if Quakers were to cease stressing them. These truths have especially to do with the spiritual nature of worship.

This, then, is the real defense of sectarianism. Much as we may deprecate the division of humanity into separate groups, there is no other known way of keeping the truth alive. In the search for truth, as in other pursuits, a division of labor is necessary. Just as a good workman tends to over-estimate the importance of his job, so a religious denomination sees its own grain of truth in an intensified light. This slight lack of balanced perspective seems to be the necessary price of progress.

Of course we should not allow the value of our own sectarianism to blind our eyes to the value of the sectarianism of others. We want the Roman Catholic to uphold with all vigor the point of view which has been developed in his ancient church; we want the Episcopalians and the Lutherans to do the same for their respective traditions. The wise ones of these communions are particularly anxious for Quakers to keep alive the truths of Quakerism. Thus it is easily possible to combine a catholicity of appreciation with a sectarianism of effort.

Guilford College, N. C.

# Four Days In A Hup

## A Jaunt Into Michigan

In order to slip in a little vacation now and then, some of us have to combine it with business. The fact that Indiana Yearly Meeting territory extends far up into Michigan where some property interests needed attention, was the occasion of a recent four day automobile trip through the Michigan Peninsula. Sometimes the possibilities of the little side-trips are overlooked in comparison with the distant scenes. For the encouragement of those whose travel radius is limited, we offer a few fleeting glimpses.

Fleeting is right, inasmuch as our driver, Louis B. Campbell, of Richmond, proved a fast Quaker. With his wife beside him, however, to scan the immediate horizon as intelligence officer, the editorial occupants of the back seat learned to look upon the speedometer with comparative complacence, giving themselves with ease of mind to the swiftly passing scenes.

Leaving Richmond one evening about six o'clock, we crossed over into Ohio and drove northward 132 miles to Bryan. No, we were not driving hard to make the street carnival which greeted us there, neither were we on a pilgrimage in honor of the latter day patron saint of Democracy. We were merely "on our way" and found Bryan to be a convenient sleeping point. We could not avoid the reflection that even our young and tender memories reach back to a time when the suggestion of driving 132 miles to bed after supper time would have been credited to a nightmare after a too heavy evening meal.

Next morning we soon crossed the Ohio-Michigan line, the first town thereafter being Frontier, appropriately enough. As an attractive, tree-shaded, green-lawned residence town, Hillsdale brought exclamations of delight. More than ever before, we were impressed on this trip with how towns are like people. Some are just places in which one may get gas and road directions—if indeed one stops at all. Others have a personality which makes one crane the neck, draw upon his adjectives of approval and suggest to the straight-ahead-looking driver that we stop and look about a bit. Michigan seems to have a high percentage of towns one likes to remember.

At the city of Jackson, newspapers were available giving us Hoover's acceptance speech. We felt it to be something of a coincidence that we were getting his speech accepting the Republican nomination in the very Michigan town in which the Republican Party was born three-quarters of a century ago.

Reaching Lansing in good time for lunch, we spent a little time in the Capitol building, after which we drove out to East Lansing to see the State Agricultural College and to call upon Professor Edwin Morrison and family. We missed them but were glad to see their pleasant new home near the College.

Again we were on our way when, "Quarantine—Warning—Halt!" brought us to a stop and we found ourselves in the hands of officers searching us for concealed corn borers!

Grand Rapids we knew for its furniture and as the residence city of our former colleague, Ross A. Hadley and family. It was too nice an afternoon for anybody to be at home, so we failed to reach them by telephone. They have certainly chosen no mean city for residence, as beautiful as it is busy.

### NOT AS THE CROW FLIES

From Grand Rapids to Big Rapids we did not travel as the crow flies, at least not as we would fly if we were a crow. Right here we would like to pay our respects once for all to the higher-ups who contrive such fearfully and wonderfully made detours. We hadn't thought of it before but we suspect a conspiracy in restraint of safe and easy driving. What more natural than that the detour-makers are in league with filling stations, garages, automobile sales agencies, dry cleaners and undertakers! At all events, we saw a good share of the state of Michigan between these two points—and it wasn't the best part of the state by any manner of means. Perhaps it was our attitude of mind, but we hardly think so.

During the afternoon's drive one feature of the landscape was strongly impressed upon us as wholly distinctive of Michigan—so far as we have observed at least. We refer to the stump fences. There were miles upon miles of them and what a weird, spectral appearance they present! Imagine hundreds and thousands—and we almost said millions—of great, upturned tree stumps arranged as fences, their great, scraggly, jagged, roots reaching out in uncanny defiance toward possible intruders. With each stump looking like a petrified octopus, the very sight of the ghostly, goblin array should scare most anything away. It ought to be easy to put the fear of God into the hearts of unbelievers in those parts, especially after sundown.

Toward evening our spirits were softened as we entered the lake district. Night had fallen and as we skirted the broad expanse of waters here and there, shimmering in the reflected gleam of distant lights along the shore, we felt refreshed. A pleasant surprise awaited us at Cadillac, which we had elected as our second port of slumber. We found there a delightful hotel, the Northwood, that had been open but a few days, and which was a veritable haven of rest. That is, it was as long as it lasted. Our driver is enough of a farmer to be addicted to the habit of rising up early in the morning, regardless of the hour of assuming the horizontal. Oh well, what is life but a fitful slumber anyway?

### A FORENOON WITH MANTON FRIENDS

So, we are on our way again, bright (?) and early, and after a half hour's stimulating ride over sharply-winding, hill-sloped roads, we drive into Manton, our business destination, and find George Wood sitting on the meetinghouse steps awaiting us. Years ago there was quite a strong meeting here but the congregation has dwindled and no meetings have been held for some time. The Disciples, who have been using the house during the year, were eager to purchase it, in which fact lay the occasion of our errand.

Manton furnishes a good example of the havoc which changing industrial conditions often play with the life of a community. Once it was a thriving business point, with active lumber interests round about. The timber has long since gone and we were told that two-thirds of the farms of that section have been abandoned. Friends have moved away and young Friends have to go elsewhere to find advantageous openings. Under these circumstances, the continuance of the meeting has seemed impossible, for the present at least, to those who remain.

The picture is by no means all dark however. After visiting a while with a few Friends at the home of George and Eliza Wood, we were conducted to the Ed Derbyshire home at the edge of town, where we found Friend Derbyshire busily engaged in directing operations in his prize cherry orchard. We were brought up among the cherry trees but we never saw quite such an orchard as this. The trees were all Montmorencies and were so heavily laden with the big red cherries that the landscape was all but red. To thread one's way through and under the low hanging limbs was like penetrating a jungle of cherries. A harvest of forty tons was being picked from the ten acre orchard, the price being seven cents per pound on the tree. Not so bad!

After spending the half day at Manton, we drove on northward and soon found ourselves in the land of Irish potatoes. Acres upon acres of them stretched all about us, the far-extended rows of blooming vines being so clean and symmetrical as to present the pleasing appearance of well kept flower gardens. We felt a new respect for the plebeian tuber; also a poignant regret that our boyhood days could not have been spent on a soil which apparently demands so little of a hoe as does this sandy soil of northern Michigan.

We were soon in the lake region par excellence. There were lakes to the right and the left of us, and before and behind. At some crossroads, the standards would hardly accommodate the numerous signs pointing to the various lakes. It must have

been a problem for road engineers to chart highways without having to run roads through some of them.

Early in the afternoon we reached the popular summer resorts of Petoskey and Bay View, where the holiday atmosphere prevails. The public auction stores of the former remind one of "business as usual" on the Boardwalk at Atlantic City. Not being primarily interested in the maddening crowds and the shops of Petoskey, nor in the inertia and ennui of the blasé in Bay View, we soon took to the trusty Hupmobile again for what proved to be the most scenic and alluring part of our jaunt.

### ON HONEYMOON DRIVE

It was the Lake Shore drive north from Harbor Springs to Cross Village. Of all the enhancing drives it has been our privilege to enjoy in earth's beauty spots none of its kind has excelled this in alluring loveliness. A winding, narrow road leads one through virgin Michigan woods, the trees often arching overhead to shut one in, in bowers of shaded, verdant beauty. The bright sun came trickling through to play with the shadows, and at our left we looked between the white birches down upon the deep blue waters of Lake Michigan. How we revelled in the beautiful birch trees throughout northern Michigan, standing as white sentinels about the spring-fed lakes! Perhaps we may sum up our feelings for this drive by saying that it is a score of lovers' lanes all in one. Either as a honeymoon ride or as a training ground for one, and also as a second honeymoon course, we recommend it unreservedly.

Historical associations are mingled with those of beauty and sentiment, on this drive, for we are in the Indian country, the scene of early struggles between contending tribes. Rather occasional glimpses of Indians are had as we ride along and we find Cross Village to be primarily an Indian village. It gets its name from the wooden cross which overlooks Lake Michigan where it is said a cross has stood for two hundred years. This is a Catholic section but the most attractive feature of the village is the inviting little Presbyterian chapel, in which week by week, the devoted Rev. John Redpath, now eighty years of age, ministers to the community. For forty years, through sunshine of summer and through storm of winter, he has made his way regularly from Petoskey to render this service of love.

Further we pursued our way, to Mackinaw City, the northernmost point of the Peninsula, from where we looked across to Mackinac Island and out to the Straits of Mackinac, connecting Lake Michigan and Lake Huron. Walking out to the end of the long pier extending into the lake, we watched one of the steamers which ply the straits' waters, land and disgorge itself of some three score autos, tourist-driven mostly.

Following a fish dinner at Mackinaw City we drove back to Petoskey for the night, or what was left of it. Next morning we headed south for Traverse City, where we hunted up the Friends meeting-house and made a short call upon the pastor, Adam Flatter. Time was now pressing, else we might have driven seven miles out to Long Lake to call upon Orville Chance who is directing the work there. Hereabouts and on south we were in the orchard section of the state, and again we saw a cherry-tipped landscape.

It was afternoon when we left Traverse, and with 165 miles yet to go, little grass grew under the Hup, as it sped us on our way. Even so, now and then a car would shoot past us in a way to make us seem almost to be standing still, reminding us that speed is entirely relative.

### UNSOLVED MYSTERIES

In the course of the afternoon a mystery plot developed. A car marked *Herald-Examiner*, bearing two young men, went whizzing by us, closely pursued by a larger car, the sole occupant of which was the driver, a young woman. Now and then they would shoot off on a radiating road, returning to the main highway later and flashing past us again. Some times, in shooting by the traffic, several cars and some distance would intervene between the pursued and the fair pursuer, but she held on grimly. Once we found the latter by the roadside, halted by a burning bearing which scented up the whole countryside. It was not long, however, before she flew past us again in hot haste after her quarry. What it was all about we could only guess, but there were before us the makings of a real thriller. Did she ever catch them? We cannot say, but we do know that she made a gallant chase.

Muskegon we knew for just one thing. Years ago, in our bachelorhood days, we received an intriguing postcard bearing the Muskegon postmark, and have never had the faintest clue as to the identity of the sender. It remains our one unsolved mystery of the years. But now we remember this bustling Michigan city for something else as well—an unusually good dinner at *popular* prices!

### A LITTLE HOLLAND IN AMERICA

Another pleasant bedtime surprise awaited us at Holland, where we put up at "The Warm Friend Tavern," which is the English version of the Dutch name, which we do not recall. The Holland motif is quite manifest at once in the blue, balloon trousers and red jackets worn by the bell hops. This enterprising city and vicinity are largely peopled by Hollanders who have given their distinct impress to the community. We were told that they have recently sent to their old country for a million tulip bulbs, to supplement their present stock, and that they plan to put on within a year or so a great tulip festival. This is the kind of Americanization that appeals to us. These fine, industrious people are not losing their identity while casting in their lot with us. They are conserving and contributing to their adopted country the best they have to give. We need the beautiful and the picturesque, which our immigrant friends may give us, as well as the material strength. Distinctiveness is too easily lost in the process of the melting pot.

An early morning sixty-five mile ride brought us to Benton Harbor for breakfast, where we spent two or three hours calling on friends and sunning on the nearby beach at St. Joseph. Then on through Niles and back across the state border through South Bend and on to Walkerton, where we enjoyed lunch and a three hour visit with relatives. And bedtime saw us back in Richmond. It was the fifth evening and the fourth day and the Hup had carried us easily over 1275 miles of brightly shifting scenes.

W. C. W.

## THE SECOND MILE

BY RUTH EVELYN HENDERSON

I struck him on the cheek; he turned the other
And without rancor took my second stroke.
I called him Enemy; he called me Brother,
And when I took his coat he gave his cloak.
I made him walk a mile; he followed two.
I cursed him, but he only spoke to bless—
I hate him for, no matter what I do,
He still has joy and I unhappiness.

For strokes upon both cheeks I gave a smile,
Blessing for curses, friendliness for hate;
I walked with him a second weary mile;
And though I grow a little tired of late
And wonder sometimes if it is worth while,
Goodwill is strong and cheerful and can wait.

In *The Living Church.*

## MY GRACE IS SUFFICIENT

One great danger of leadership is to exercise too much authority. Many men have broken down at that point. The most righteous wielding of power has been the undoing of many. Paul saw the danger and testified that God had given him what he called a thorn in the flesh to keep him from exulting too much in what God was doing for him and through him. This thorn in the flesh was a constant reminder to Paul that his real power and opportunities were God-given. God gives to all men the power to overcome personal handicaps. First of all, there is the strength to examine them thoroughly to discover their source and true condition. God can transform any human weakness into strength if the person will but permit him. The grace of Christ is sufficient.

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Let us not be angry at people who have much but give little: a big purse does not make a big man, it sometimes merely betrays his smallness.—ALEXANDER LYONS

# PROTESTANT CHURCH IN MEXICO

## Successful Convention With More Than Half the States in the Republic Represented

For years, the Protestant mission bodies have been working in Mexico for the development of an indigenous church. The Evangelical Seminary in Mexico City, a creation of Protestant missions, has been training many of the Mexican ministers and church leaders. Under date of July 14, Dr. W. A. Ross, President of the Seminary, wrote concerning the Mexican church: "From several things which have taken place recently, we have been forcibly reminded of the real strength of the young Evangelical church of Mexico. Mrs. Ross and I spent last week at Aguascalientes attending the National Convention of the Evangelical forces of Mexico. Here we saw Protestantism at its best. This is an annual gathering and representatives from all of the Christian churches in this country attend. One could not be in that convention —which lasted six days—without feeling the strength of this young church and without rejoicing in the way that Christ is using it and training it. There were present 143 registered delegates from outside the City of Aguascalientes. The popular meetings filled the large auditorium and even the conferences for study, morning and afternoon, were attended by from 100 to 200 interested persons. Of these 143 registered delegates coming from 16 of the 28 states of the Mexican Republic and representing 13 religious bodies, not more than 20 were foreigners. All of the others were, of course, Mexicans. This shows that the leadership has passed from the hands of the foreigners to the Mexicans. We thank God for that. That is the goal of all mission work. There were men and women in the Convention well prepared to take this leadership; and these were only a few of the many scattered throughout the country. Their discussions, the papers they presented, their sermons, all revealed this. With very few exceptions, there is a spirit of harmony and brotherly love in this great Evangelical Church in this country. They are now making their plans to be missionaries to the great untouched areas of the country that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ. There is a spirit of earnest prayer and of intercession which speaks well for the future of the Evangelical Church of Mexico. There was appointed a Committee called the "Upper Room Committee" whose special work for the year is to form Prayer Circles to call together small groups who shall meet in quiet places for prayer, to be a center for the churches during the year for the promotion of intercession for a deeper spiritual life among the Mexican people. At this convention every phase of Evangelical work was discussed — Sunday school and Young People's work, Evangelism, Cooperation, Woman's work and Social enterprises. It was, as I have said, a very forcible reminder of the real and growing strength of the Evangelical Church in this country.

### THE EVANGELICAL SEMINARY

"As is known by our friends, the Evangelical Seminary of Mexico represents the united forces of seven churches in the preparation of Christian ministers. We have seen some high water marks in this work since the opening of the seminary in February. There was organized in the very heart of the seminary during the month of May, a Bible Institute. This was a new departure and of course no one knew how it would result. Twelve men came and lived in the seminary for the ten days—sharing the student life with their younger brethren, and day by day gave earnest attention to the work presented. Besides these twelve who came from eight different states and represented five different churches, there were 25 others who came in for the daily classes. Most of these were pastors and Sunday-school workers, as well as those interested especially in young people's work. From all sides have come expressions of the benefit received from this Bible Institute. It seemed a means of binding the Christian people close together, and the seminary has felt it a privilege to serve the Church in this way."

Friends will be interested in knowing that Fortunato Castillo, Friends minister at C. Victoria, spent three years in the seminary. He is one of the prominent leaders in the Evangelical Church of Mexico.

# THE SIGNIFICANCE OF COMING TO CHRIST

How are we to avail ourselves of the life that is in Christ? As the Jews asked, *How* can this man give us his flesh to eat? Our Lord himself uses several terms to express the acts by which we make use of him as the bread of life. "He that believeth on me," "He that cometh to me," "He that eateth my flesh and drinketh my blood hath eternal life." Each of these expressions has its own significance. Belief must come first—belief that Christ is sent to give us life; belief that it depends upon our connection with that one person whether we shall or shall not have eternal life. We must also "come to him." The people he was addressing had followed him for miles, and had found him and were speaking to him, but they had not *come* to him. To come to him is to approach him in spirit, and with submissive trust; it is to commit ourselves to him as our Lord; it is to rest in him as our all; it is to come to him with open heart, accepting him as he claims to be; it is to meet the eye of a present, living Christ, who knows what is in man, and to say to him, "I am thine, thine most gladly, thine for evermore."—MARCUS DODS.

# CAMP FELLOWSHIP AND SPIRITUAL LIFE

## Successful Conference of Young Friends of Puget Sound and the Northwest

The opening session of the Young Friends Conference at Lake Chaplin near Everett, Wash., June 29 to July 1, was a meeting for prayer around the camp fire. The presence of the unseen Guest was manifest at the very first session. H. Millard Jones, the Conference chairman, presented an outline of the activities to be carried out during the two following days. Then final preparations were made for the night's rest. Under the shadows of the great Douglas firs, standing like huge sentinels over us, we lay down to rest. Our blankets were drawn closer about us, a final glimpse of the fire and with a prayer to the Heavenly Father for his love over all, the whole camp fell asleep. Quietness reigned, except for the occasional crack from the dying embers of the campfire and the dripping of water from out of the mist and the fog.

On Saturday morning at 8:30, we assembled for the devotional half hour, in three groups, by name, Bellingham, Everett and Seattle. Effie Smithson led the first group. The first Psalm was read by all, together. Then the leader urged that we realize the responsibility of the Christian life, and that we consider seriously that a Christian is to bear good fruit. The half hour closed with prayer in which every one had a part. The second group was led by Minnie Satterfield. Dorothy Gustafson read the 34th Psalm. There followed many sentence prayers by most of those in the group. It was a half hour of real spiritual uplift. H. Millard Jones was leader of the third group. Mrs. Chas. Macabee of the Salvation Army was presented and made a short address on "Social Conditions in our own Country." She showed that the present crime condition among young people was largely due to lack of religious training in the home and school. The solution of this problem is the acceptance of Christ's standards of life.

The first general session was at 10 o'clock with Mrs. Chas. Macabee as speaker. As an introduction she read Matt. 25:31-46. The first question raised by the speaker was, how shall we serve or save the world? She said in substance, we sacrifice in order to become educated. Why should we not be willing to pay a bigger price for the kingdom of God? We serve God by serving others. We have an obligation to God for the following reasons:—He has given to us physical blessings, a strong body, favorable environment, Christian pioneers and missionaries, Christian homes, and praying mothers. The only way to repay, is to live a Christ-like life and bear testimony to the world by means of proper words and deeds.

The message of Gervas A. Carey, at 8

P. M. Saturday was a vital one on the theme "Jesus the Priest." He stated that Friends stand for: 1. Equality of relationship before God. 2. Equality of privilege of the sexes. 3. All men are brothers. 4. Love is more powerful than force in individual and national relations. Even enemies can be overcome by the force of love. Enemies become friends to one who uses love upon them. God is to have the controlling position in the life of man. Where love rules, there friends are. 5. Friends do not administer the sacraments.

The Bible School of the Conference was under the leadership and direction of Carroll Kirk of Bellingham and Herbert R. York of Seattle. The four classes were taught by Mrs. Satterfield, of Everett; Vera York, of Seattle; Cordelia Wilson, of Seattle; and Gervas Carey, of Newberg, Oregon.

The meeting for worship was led by Isaac N. Stanley. The meeting opened with songs assisted by Wilburn W. Worth with the cornet. A pipe organ and a trained choir could have added little to the inspiration of the music in God's open temple. The theme of the message was "Our Worship to God." Life is in terms of a high privilege and serious responsibility to our Heavenly Father. The analogy in closing was to the point. A crude ladder, crudely made with two poles and pieces of rope but entirely adequate for help in scaling high buildings. So our Conference here in the woods, with long corduroy road to the approach of the camp, and with rustic accommodations in the camp and a drizzling rain most of the time, maybe a very crude ladder on which to climb to the heights we wish to gain. But here in this Conference, crude as it is, are forces strong enough to help us up to a close relationship to our Heavenly Father.

Gervas Carey directed the Conference in the closing session to the subject of "Stewardship." He pointed out at the start that even Jesus recognized early his relation to God in that he said to the learned men, "I must be about my Father's business." God's business includes every rightful occupation. God wants every one to be employed in a rightful occupation. 1. The class of men who produce (the farmer) have a divine responsibility. Our young people should early learn that God speaks to them in terms of sonship. If young people would answer the question, "What am I here for?" correctly it would save much sorrow to themselves and others.

2. There are three necessary steps for every college graduate: 1, Accept Jesus Christ as Savior; 2, Commit thy way to him; 3, Trust him and he will bring it to pass. By trusting him the necessary illumination comes and one's life work is found ahead.

3. Love and marriage. It seems that if a marriage is to be happy both parties should be Christians. There is a challenge to every home to take part financially in the extending of the kingdom. The tenth is not legal but an expression of love. Life's interest grows as we invest in various ways in many phases of the life and work of the kingdom.

4. We are to give an account to God for our years of preparation for service. We are to put into practice the results of this conference; not to hide this inspiration in a napkin; not to be hearers only, but doers. These are of vital concern to each and all.

DOROTHY A. GUSTAFSON, *Secretary.*

# UNIQUE GATHERING OF MISSIONARIES

## Nearly All Mission Fields Where Friends Are At Work Were Here Represented

On the evening of August 11, a most unique and interesting missionary party assembled at the spacious and hospitable home of Chas. E. and Imelda Tebbetts in Whittier, California. Perhaps at no time have so many Friends missionaries been together at one time and place, and it can hardly be expected these will ever meet again under one roof.

Chas. E. Tebbetts and wife and daughter have given years of service to the Friends in the promotion of their missionary interests, ten years of which were in official connection with the American Friends Foreign Mission Board, he serving as its General Secretary after the work was assumed by the Five Years Meeting. He and his wife have also visited a number of our mission fields and were a source of inspiration and help to the missionaries on these fields. So it was most natural that they should invite the company to their home with many of their friends and relatives to the number of seventy or more.

The missionaries were: Gurney Binford, Japan, thirty-five years. Elizabeth S. Binford, Japan, twenty-nine years. These were delegates to the Tenth International World's Sunday School Convention recently held in Los Angeles, California. Among the nearly two hundred Japanese delegates there were two men who were led into the Kingdom of God by these skilful missionaries. They are prominent members of Japan Yearly Meeting.

From China we had Thomas Elliott and his daughter, (his wife not being able to be present, to the regret of all), who has performed a most valuable service for twenty years in Hong Kong and Amoy for the National Y. M. C. A. of America. He was a most efficient missionary of the Cross during those years and knows China as few men do; the wrongs she has suffered and the possibilities of her future. Carson Cox and wife, missionaries of the Ohio Board, Nanking, China, were stopping for awhile in Southern California while on their return to that stricken field. They have given six and a half years apiece to the work there.

From Africa we had Arthur B. and Edna H. Chilson and their two daughters, Esther and Rachel, just home on furlough. He has given twenty-six years and his wife twenty-one for the uplift of the dark continent. Edgar T. and Adelaide Hole, who gave twenty-one years each to Africa, but have now retired from the work. Absalom Rosenberger, who gave four years and his wife, Florabel Rosenberger, three years, and her sister, Mrs. Gilchrist, one year to Palestine. Prof. Clarence G. McClean, now of Whittier College, who gave seventeen years to the Philippines and to Cuba, and his wife thirteen years.

Raymond S. Holding, eighteen years to Mexico and Cuba, his wife seventeen years. They are now working for a large territory of Mexicans in Southern California. Sarah Lindley, who gave twenty years to Mexico and Cuba. Margaret Taber, who with her husband Ervin Taber (not now living) gave twenty years to Mexico. Anna Foster, fifteen years to North Alaska. Rhoda M. Hare, one year to North Alaska.

All the fields where Friends have missions were represented excepting India, Jamaica, and Central America. Four young people were present who were born on the mission fields. One of Whittier's gifted young women was present, Martha White, who has given one year in the mountain schools of Kentucky, and will return to that work. Lydia Cammack, who has given twenty years of service for the Japanese in California.

The following persons were present who have been, or are, members of the American Board of Foreign Missions: Chas. E. Tebbetts, Ernest L. Gregory, Emma Coffin, Eliza Armstrong Cox, Wallace Kemp (from Kansas, accompanied by his daughter) Winifred Milligan, Grace White. From the California Board, Anna Foster and Rhoda M. Hare.

It was most interesting to notice these missionaries meet each other; many of them had never met before. But the spirit was the same, the love of the work and for the people for whom they worked was the same, so that they met almost as long time friends and associates in a common cause. All were of one mind in one place and the atmosphere seemed charged with a breath of the Divine. How they do love their work! Even our Martha White, after only one year in the Kentucky Mountains said, "Next to California, I love Kentucky!" Is there any better proof of their divine call or partnership with the Holy Spirit in work? May great grace be upon them and the people for whom their service is so lovingly given.

ELIZA ARMSTRONG COX.

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I am for the outlawing of war, believing that is the humane way of safety and sanity. It is the only way which can be taken by those who see in war a denial of Christianity and civilization, a denial of the survival of all that gives value to the work of men and of nations. LYNN J. FRAZIER.

# OUTLOOK AND OUTREACH

**An Occasional Page by the American Friends Service Committee**

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

## SEEKS SUBSTITUTE FOR MILITARY SERVICE

Pierre Ceresole of Switzerland, has worked out a plan for providing a substitute for military service. It has been tried in different countries, but the largest and most recent demonstration is that that has been going on in the Principality of Liechtenstein. This section was badly damaged last year by floods and landslides. Alfred Lowry, of the Friends Paris Center, has forwarded the following summary of the work that has been going on since April 1928:

"The Volunteer Reconstruction Service, organized in April by Pierre Ceresole, well known in F. O. R. circles, and under the active direction of Colonel Ceresole, his brother, has continued throughout the spring and summer, bringing order out of chaos left by the Rhine floods last autumn. The following figures will certainly be of interest to those who have been at all in touch with this international demonstration of good-will in the little principality, and doubtless to others as well.

"Up to July 17, 488 men had taken part in the work, of whom 217 were Swiss, 105 English, 38 Austrians, 27 Danes, 25 Czechoslovaks, 20 French, 15 Germans, 13 Dutch (one of whom came on foot from Amsterdam), 9 Swedes, 8 Norwegians, 3 Italians, 2 Finns, 2 Poles, 2 Americans, 1 Spaniard, and 1 Mexican. One of the Danes is an Icelander! As regards profession or occupation, 215 are students or high school pupils, 90 in the "intellectual" professions, 75 employees or officials, 73 workmen of all sorts, 26 farmers and 9 artisans. 171 volunteers were under 20, 198 between 20 and 30, 95 between 30 and 50, and 24 over 50 years of age.

Up to the same date 50 "sisters" have looked after the commissary end, 43 Swiss, 2 Dutch, 2 Danes, 1 Swede, 1 Austrian, and 1 American. Of these women and girls, 18 were teachers, 12 housewives, 11 employees, 4 trained nurses, 2 students, 1 factory worker, 1 writer and 1 peasant.

"The total number of days of work furnished by these 538 volunteers from 16 different countries up to the date of the report was 11,772. On that date the number actually on the field was 205 and the average for the four months has been 111. (It should be mentioned that the volunteers go for a minimum period of a fortnight.) The organizers have been in correspondence with a total of well over a thousand candidates, many of whom have enrolled for the holiday months of August and September."

### WHAT CAN WE DO IN THIS COUNTRY?

The American Friends Service Committee has been trying to work out plans with the Federal Government whereby young men and women could give one year of service to the government. So far nothing has come of these efforts, as practically all of the government work is under the Civil Service, and none of the departments, such as the Interior Department or Reclamation Service, have funds available to pay for a supervisor of volunteers. It seems desirable, however, to find some way whereby young men and women, who, in time of war would refuse military service, can show their loyalty to the government and its institutions in times of peace. It is part of the plan to develop a new type of patriotic service. Suggestions as to how such work can be developed will be gladly received by the Service Committee.

## JAPAN FRIENDS WELCOME NEW WORKERS

Hugh and Elizabeth Borton are sailing on September 6 to take up work as representatives of the Philadelphia Friends Arch Street Mission Board and the American Friends Service Committee. They are to be a further connecting link between the East and the West to interpret the thought of America to Japan and vice versa. Our friends seem to be well qualified for the service.

The following letter speaks well for itself of the welcome which awaits them: *To the American Friends Service Committee.*

Dear Friends:

We are very glad to hear that you are sending to us Mr. and Mrs. Hugh Borton "to come over and help us."

There is a great need of world-wide services for the new social order, international good understanding and world Christianization.

We are facing social and spiritual unrest, being threatened by industrial disputes and racial conflicts, quaking with the earthquake and the panic. The young men are studying Marism at the risk of official oppression. The Labor Union is growing and fighting for its class interests. They are seeking, no doubt, for the betterment of the world, but not by the way of Christianity which they have either despaired of or become disgusted with.

In the past the work of Japanese Friends outside of Tokyo has been limited to Ibaraki Prefecture. We ought therefore as Friends to hold the definite purpose to carry the Gospel to all villages throughout the Prefecture.

Although from Ancient times we have had the proverb "agriculture is the foundation of the nation," the agricultural villages of Japan have remained almost untouched by Christianity. Into all these villages have gone labor organizations, awakening the country from one end to the other. Although Christianity is late, it should give itself to village evangelism and relief work, excelling labor organizers in capturing the soul of farmers. To this end we beseech your help and prayers.

We are very happy to have, in this critical age, the new workers and hope they will be "the co-workers with God" and "shall not be put to shame in the gate" opened before them.

Yours sincerely,
(Signed) SEIJU HIRAKAWA,
Secretary of Japan Yearly Meeting.

Tokyo, Japan,
June 30, 1928.

## YOUR VISIT ABROAD

Friends traveling in Europe are invited to visit the various Friends Service Centers in England, France, Germany, Austria, Poland, Russia, Italy, Greece, Palestine or the Far East. In each of these Centers, resident Friends will put visitors in touch with the local Quaker Meeting and with the religious, social and international movements of the country. A travel card, with addresses of all these Centers, will be sent upon request. Address American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

## TAKING THE INITIATIVE

Gideon was waiting for God to work and beginning to speak somewhat bitterly of God's indifference. But how could God come to a people who were unprepared to receive him. God was waiting for him to work. He was right in arguing, "What God was, he is; why, then, does he not do for us what he did for our fathers?" But he was wrong in thinking that the fault lay with God, and not with himself. Just so we are right in refusing to accept a religion which makes no practical difference upon us; but we often add to this the mistake of Gideon, and fall out with God for not interfering more powerfully in our behalf, when it is we ourselves who are preventing Him from so interfering. You wait for God to do something while he is waiting for you. If you are not able to use God's strength, if you might as well be heathen for all the moral help you get from God, then depend upon it there is something wrong in your conduct towards God, some plain duty you are neglecting. MARCUS DODS.

Every year I live increases my conviction that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined.
—HENRY WARD BEECHER.

# CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

## LET'S ALL BE TRUE TO OUR MISSION

Editor THE AMERICAN FRIEND:

It is with interest I read from week to week the pages of your paper, for in it I get into the heart of Quakerism, as it is today, not forgetting its remarkable beginning and influence, far out of proportion to its numbers.

Not long since, there came into my office a representative of the American Legion soliciting funds for disabled veterans. I felt that I should contribute and at the same time tell him I was a Quaker, and explain my attitude toward the military system, etc. In conclusion, I said, "I don't expect your organization has much use for such as I, but I think we should be friends in a common cause, for Quakers stand uncompromisingly against the very thing which makes hospitals for disabled veterans necessary—not only that but against the 'goose-step' system of controlling the thought, etc. of the great majority which is an off-shoot of militarism." He said that he admired the Quakers—was familiar with their work—had married a Quaker girl of Oskaloosa, Iowa, and hoped to send his child there to school some day, adding that he considered the Quakers one hundred years ahead of the rest of the world in such matters.

Yes, I love the record of *early* Quakerism. I regret what we must regard as its decline or fall and I hope that in its present period of finding itself it may do so only in the light of God's own truth, as he sees fit to reveal it to us for the needs of his cause today, so far as our duty is concerned for our part in the redemption plan.

Our priceless heritage, it seems to me, is truth-seeking peace principles, leadership of the Holy Spirit and opposition to all evil (which must inevitably follow the others), no matter how big or how little, in its beginning or its height of power.

I believe we must surely oppose the liquor traffic and its twin, tobacco, as well as strive to be on the side of Christ on questions social and economic, else we sell our birthright for a mess of pottage.

Our meetings and our Sunday Schools must be distinctly Quaker. Some one says, "The Sunday School is no place to teach Quakerism, some of our patrons (outsiders) might not like it." To me that idea completely emasculates religion itself.

If we have any claim to Divine origin at all, did not the Divine Author of our Society put us in the world with a mission we need not apologize for, but one that he gave as a light for humanity; and if we withhold our light from those with whom we have to do is not that hiding it from a world that needs it, else why were we given that light? We have so-called Quaker meetings where that idea has been followed with the pitiful result that their name "Quaker" is a falsehood to God and man, as some of your correspondents have testified. We need not seek to proselyte, that is wrong, but just hold up the light God gave us and teach men to go to him who is able to direct them in the light he gives them and which is only his to give.

In conclusion, may our singing be of hymns written by saintly authors who knew God, and not the pitifully weak parodies set to jazzy tunes which occupy so much space in our hymnals today. While we value the live testimonials, prayers, etc. let us also appreciate the "cup of cold water given by a disciple."

A SEEKING FRIEND.

Somewhere in Kansas.

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## A BOSTONIAN IN MEXICO

Editor THE AMERICAN FRIEND:

During May THE AMERICAN FRIEND carried a small advertisement regarding Summer School at the Mexican National University. I answered that advertisement. We had been considering a tour to the North Cape or to Russia, but when we found that a group of twenty-five "Americanos" under the direction of Mr. Hubert C. Herring, Chairman of the Social Service Committee of the Congregational Church (with office in Boston) was planning to attend a "Seminar on Relations with Mexico" during July at Mexico City, the idea of combining study and adventure with recreation was an intriguing one. We "joined up."

The family began to read and study on Mexico—Prescott's three volumes on "The Conquest of Mexico"; Lew Wallace's "Fair God," Carlton Beals' "An Interpretation of Mexico," and Fred Rippy's "Mexico and World Politics." We thought Mexico, we talked Mexico, we dreamed about Mexico.

The official party went by train from New York via St. Louis, San Antonio and Nueva Laredo, arriving July 4. Ten of us were "non-conformists" and went by boat from New York, stopping at Havana. Yucatan and Vera Cruz, thence by rail through marvelous landscapes up—up 8000 feet to Mexico City, arriving July 6th. We felt well repaid for doing so, as we had a week of life in the open with new and interesting experiences all along the way, together with the opportunity of seeing the famed Valley of Mexico, as beautiful as any in the world. We traveled from torrid zone and tropical fruits to temperate zone and great forest trees in twelve hours, and while we are in a tropical zone, the height (as high as our clouds at home)—together with snow-capped Popocatapetl and Ixtaccihuatl, makes it always comfortable. We are never too hot and seldom cold.

When the Seminar organized there were found to be 16 clergymen, including one Catholic Priest from Portland, Oregon, and a Jewish Rabbi; 20 instructors and educators; 7 Y. M. and Y. W. C. A. workers, 6 social workers, 3 journalists, 3 librarians, 2 business men, 1 artist, 1 economist, 1 electrical engineer, 1 sociologist, 1 dentist, 1 lawyer, 1 editor, 1 superintendent of schools, 1 representative each from the Women's International League for Peace and Freedom, and the Parent-Teacher's Association. Each of the latter helped to organize a branch of her society in Mexico. Several wives were along with husbands.

Thus it will be seen the people composing the Seminar were busy, thoughtful people, who had an overwhelming desire to see for themselves what is going on in Mexico. We came from the north, east, south and west and were from many different churches. The prestige of quality and numbers in the Seminar opened for us many doors. We met in the "Paraninfo" of the Mexican University and were given the privilege of the University lectures—Prof. Edward Ross of Wisconsin University, Carlton Beals, the rising young journalist and author, and Prof. Sylvanus Worley, in lectures on the ancient culture of the Aztecs. Cabinet members addressed us, heads of departments, notably Dr. Moises Saenz, head of the Department of Education, and Dr. Yazoya, Director of Public Health, both of whom have far reaching and comprehensive, programs of which any country may be proud. Both showed great progress, though confessing much needed yet to be done.

Special trips were organized to see the rural schools. One thousand new schools a year are being organized. One day a special train took the members of our party to the great new Agricultural School in Hidalgo County where 150 picked boys, sons of farmers, are given a thorough course in agriculture. Automobiles met us and, after a wild drive over bumps and holes, we were shown the community lands or "ejidos" worked by each family, which the government is restoring to the original owners of the land, much to the chagrin of the hacienda owners, some of whom own a modest 500,000 to 1,000,000 acres. On the return trip (the train waited until we had finished our inspection and had partaken of a wonderfully prepared dinner), the holes in the road were filled with rain as a result of a torrential storm, so that the cars in front of us seemed to be swimming most of the time. The special train steamed up to the station and took us to another

village where is located a Co-operative Bank organized by the government for the benefit of the farmers, who obtain at cost, plows, harness, etc. We visited rural schools. city primary, pre-primary, graded, secondary (High Schools) and special outdoor schools. The Seminar was so impressed with the educational program and need, that it contributed $200 to education, probably for the purchase of gasoline lamps for night schools in the villages.

We were addressed by a Catholic priest and a Protestant missionary; by the President of the Bank of Mexico and the Head of the Labor organization, the Crom. Mr. Wythe, the American Attache of the Department of Commerce, spoke to us on "Business Tendencies." We discussed "Church and State" and "Oil Laws."

We visited by special arrangement the new "Teatro Nacional," as fine as any on the continent, a wonderful structure of white marble with a curtain of art glass (depicting the Mexican Valley) which cost $100,000. The theatre has already cost $6,000,000. The stage is 50 x 50. Parts of it move up and down as needed.

We also visited the Cathedral built in Cortez' time on the site of the old Aztec teocalli or temple. It is undergoing repairs because of damage by earthquake. Mexico has many fine new public buildings and is gradually improving its old.

Trips were planned for us to Cuernavaca to see Cortez' Palace, his sugar mill, Maximilian's hunting lodge, Ambassador Morrow's summer home, etc; to the Pyramids of San Juan Teotihuacan; to Pueblo and its potteries; to Pachuca and the mining district; to beautiful private residences with charming patios.

Ambassador Morrow entertained us one afternoon in the fine United States Embassy, spacious, beautifully furnished with great corridors supported by massive columns. A Mexican band rendered fine music and a group of singers in yarapes and sombreros discoursed sweet music. Plans were made for us to meet President Calles and President-elect General Obregon, which were upset by General Obregon's untimely death.

In the intervals, the members of the group singly and in small groups visited the museums, the National Pawn Shop, the National Lottery, the many large markets, Chapultepec Castle and forest, the floating gardens at Xochimideo; the Shrine of the Virgin at Guadalupa; San Angel Inn (where Obregon was assassinated) once an old time Catholic Mission, now a fashionable dining place.

Some of us have lived for a time in real Mexican-Spanish homes, patio in centre, stairs leading to upper rooms, all doors of which open upon the tiled path circling the patio. Mexico has opened wide her doors to us and has been proud to show us her real self. The Seminar formally closed July 26th.

The responsible leaders, the citizens, the man in the street, have shown us a kindly courtesy difficult to emulate. We shall always be glad we decided to "see Mexico first" before judging her. It has been a real experience to visit and study this old-new country which boasted a fine culture centuries before the Mayflower landed at Plymouth Rock; which with high courage is undertaking a Herculean task, viz., to integrate her many races and classes and by welding them into one, create a modern united Mexican nation; and this not from above through a Dictator but by constitutional and democratic methods by means of an enlightened and educated middle class. Mexico's aspirations are high; her problems many and deep; but she is headed in the right direction.

CLARA E. BIRDSALL.

Mexico City, July 31.

## PROPOSITION COMMENDED

Editor THE AMERICAN FRIEND:

It is unusual for an individual beyond four score years of age to become the proponent of a comprehensive and radical proposition adverse to the petrified thought and custom of the ages. But New Garden Quarterly Meeting has a man now well started on his second four score period, who is actively contending for a plan to dispose of first degree murderers without the gibbet or the chair, as given some attention in various numbers of THE AMERICAN FRIEND. George N. Hartley believes that even with all the legal precedent of the centuries we know that it is not right to kill a fellow being. Expediency has spread a mist over the face of Mt. Sinai so that some of the eternal commands are but faintly observed.

Perhaps New Garden Quarterly Meeting is still influenced by the atmosphere of its famous humanitarian members of long ago; including Levi Coffin "President of the Underground Railroad" in whose home more than 2000 fugitive slaves were concealed. The proposition of New Garden is not soft or sentimental but is designed as a practical answer to the question: "What can take the place of capital punishment?" Neither does it condemn the prisoner to "cruel and inhuman treatment" in relation to physical comfort and mental nourishment. They are away from further knowledge of the outside world and from hope of pardon by use of money or political influence. It would be optional with any State to take advantage of the provision.

With fourteen nations declaring they will cease to kill is it not consistent for the "peaceful Quakers" to advocate a plan to regulate society in our nation without taking life? To stir our minds to lively interest, let us dream of ourselves as a Governor besought by a weeping mother for the pardon of her son on the eve of an execution, or as an employee of a prison leading a terrified trembling woman from her cell at midnight to the electric chair. Somebody has that task.

Fountain City, Ind. C. E. V.

## MAKING FOR WORLD PEACE?

Editor THE AMERICAN FRIEND:

Are we being drawn into the League of Nations?

The nations of Europe are accepting the Kellogg proposal for an anti-war treaty with the understanding that it is not to interfere with their obligations to the League. In the actual working out of that treaty, would it not be subject to and a part of the League? "As the treaty now stands all the nations of the world will be allowed to adhere. The fourteen original signatory powers will be pledged to renounce war, but all will be permitted to go to war in self-defense and to decide when the time has come when they must go to war for that purpose."

A London paper commenting on the Kellogg proposal, says, "It is unfortunate that the crucially important correspondence is confined to Washington and Paris. Paris appears not in the least to have grasped the implication that the United States virtually offers to join the League of Nations."

The League disarmament conference adjourned without being able to agree on a single question in regard to disarmament. If the United States is drawn into the League of Nations, does it not mean an end to any immediate prospect for world peace?

In the *Messenger of Peace* Supplement to THE AMERICAN FRIEND of August 9, this statement is made: "The League of Nations does provide an international forum; a meeting-place for representatives of nations where they may have their say. It is the safety valve of the world, and, if the United States is sincere in its desire to promote real world amity, then it should join the League. The only requisite is that the United States should demand that nations may or may not, of their own free will, wage war against the violator of the covenant. The violator might well be penalized by economic boycott, and the moral pressure of world opinion. If that clause is inserted, nothing would, or should, prevent our government from active participation in the political activities of the League."

If that clause is inserted would we not be just where we were before the world war? If two nations were at war with each other, we could join either side or stay out. In the beginning of the world war, we were supposed to be neutral, but we were violating the neutral law of nations and we were drawn into the war (to defend our national honor?). Would it be any different in the future?

The Hague Tribunal provided a meeting-place where representatives of nations could meet and settle their disputes by arbitration. Its work seemed to be satisfactory for several years, but when the crisis or testing time came it failed. Does the world have any more confidence in the League of Nations than it had in the Hague Tribunal? Or, does the League have any more power? The nations are preparing for the next war. There are more men prepared or preparing

for war than in 1914. The nations are building battleships and submarines and silent, almost invisible airplanes, to be used as instruments of destruction in the next war and they are being experimented upon by the British, French, German and Russian governments. Will the League of Nations ever be the safety valve of the world unless the nations have confidence enough in it to stop preparing for war?

AN IOWA READER.

## CHILD PSYCHOLOGY AND RELIGIOUS EDUCATION

BY DOROTHY F. WILSON

*Doubleday, Doran & Co.*, pp. 157, $1.75

Every phase of child psychology is here examined and correlated with the methods and purpose of religious education, in a treatment of the problem from the standpoint of practical research and experience. It is especially a study of childhood's religion up to the age of twelve, a book for parents and teachers. The book is extremely readable and very sound in its statement of facts and conclusions. The author is an Oxford graduate and is assistant minister at Carr's Lane Church, Birmingham, England, made famous by Dr. R. W. Dale and Dr. John Henry Jowett, and where Dr. Leighton Richards is now minister. In the preface Canon B. H. Streeter gives his stamp of approval thus: "It struck me as the best thing of its size that I had happened upon in this particular subject." "The author's contact with child life makes the book rich in practical suggestion to all who would understand how best to impart religious truth to children."

The twelve chapters deal with phases of the subject as these headings will indicate: "Suggestion and Imitation," "Use of Imagination," "Authority and Obedience," "The Child's Freedom," "Training the Memory," "Training in Morality," "Training in Worship," "Love and Hero-Worship." A helpful bibliography is attached for those who would do more extended reading and study in sound principles and right methods in the light of psychology for promoting religious education. In brief outline the book is "a course of religious education which allows children still to come to Jesus Christ in their own way, as He would have them come; which strives to put no stumbling blocks in their way, but only to give that guidance which experience is privileged to give to inexperience; and which prepares the way for that dedication of body, mind and spirit in adolescence and maturity, to the service of God and man, which is the end and glory of all true education."

## NOTICE

Desirable opening at Friends Meeting in Fall River, Mass., for resident pastor, full time. Please communicate with Cornelia P. Lockwood, Swansea, Mass.


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This is for the entire school and is particularly adapted to small schools. Per copy 8c, per dozen 85c.

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This contains Part One, a complete Rally Day service, and the balance of the book contains playlets, recitations, dialogs and songs for separate use. Price 25c.

PARAMOUNT RALLY DAY BOOK

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## Friends Book and Supply House

**101 South Eighth Street** **Richmond, Indiana**

# QUAKERDOM · AT · LARGE

At least three Indiana Friends were members of the Hoosier delegation of twenty farmers who journeyed last week to Cedar Rapids, Iowa, in order to confer with Herbert Hoover on agricultural problems. They were E. J. Barker, Secretary of the State Fair Association, Indianapolis, Edwin Mills of West Newton and L. O. Chasey of Marion.

Robert Bryan Michener, who has recently completed the five-year medical course at McGill University in Canada, is to serve next year as interne in the Montreal General Hospital and the Shriners' Hospital for Crippled Children. He and his wife have been spending the summer at his old home in Wichita where she has been teaching biology in the summer session of Friends University.

Edward N. Wright of Moylan, Pennsylvania, was in Richmond last week working in the Indiana Yearly Meeting records and in the library of Earlham College seeking material for a thesis on "Conscientious Objectors in the Civil War" which he is preparing as part of his work for a Doctor's degree in History at the University of Pennsylvania. Edward Wright was an A. F. S. C. worker in France in 1918 and 1919 and attended the Young Friends Conference at Richmond seven years ago.

President Walter F. Dexter of Whittier College recently conferred the honorary degree of Doctor of Literature upon Mrs. Herbert Hoover in a ceremony held at Whittier during the sojourn of the Hoovers in southern California. As Lou Henry, she resided at Whittier for a time in her girlhood days and attended the Academy which later became Whittier College. Similarly, as already noted in these columns, Herbert Hoover attended Friends Pacific Academy at Newberg, Oregon, before it grew into Pacific College.

English Friends and members of Adult Schools in a large party visited Geneva for the second week of meetings of the Institute on International Relations. They hope to better equip themselves to lead study circles on the League of Nations, and give addresses and lectures. This is the third year that a party of this kind has gone to Geneva from London, and the results of these visits should be particularly helpful to the cause of Peace. During September another party will attend the meetings of the Assembly of the League in the Reformation Hall.

A memorial service for Josiah Pennington was held at his home meeting in Indianapolis at which the pastor, Elden H. Mills, Alvin T. Coate and a Methodist minister neighbor-friend took part. Since the death of Amos K. Hollowell he has sat at the head of Indianapolis Monthly Meeting in which capacity he earned the intense affection of the entire membership. His preaching was characterized by a profound sense of the fact of sin and a passionate appeal to the individual to seek salvation through Christ.

Maurice Littleboy in the Sidcot *Island* under "Notes on a World-Wanderer" describes a tour during which the writer "crossed two continents — Australia and America, and three oceans—Indian, Pacific, and Atlantic, sampling all three classes; made two expeditions into China under revolutionary conditions, and two into the interior of Japan with a rucksack and sign-language; obtained glimpses of Ceylon, the Philippines and Honolulu; saw twenty of the world's greatest cities; visited over thirty schools; and picked up several new friends and acquaintances." This much-traveled Friend seeing the world and life from many angles must be rich in stories of social adventure.

William P. Smith of Lindsay, California, was guest of honor at a dinner given in the local Friends Church on August 12, following the regular morning services. The members whose birthdays occurred in August were seated at a separate table with William Smith celebrating his 82nd birthday and Betty Ruth Gifford an associate member, aged two, both being presented with birthday cakes. The *Lindsay Gazette* for August 17 gives a picture of each of these honored guests and says of William Smith that he is active, mentally and physically, well-read, broad in sympathies, charitable in his judgment of others, simple in his tastes, and in his fourscore and two years has learned the true sense of values. He was born in Ohio, a birthright Friend, the son of Benjamin and Elizabeth Pearson Smith, his mother a descendant of Aaron Burr. He has lived in Iowa, Oregon, and Alaska, coming to Lindsay in 1909.

Rayner W. Kelsey, Professor of History at Haverford College, gives this glimpse of an interesting scene visited while on a trip to the Pacific Coast: We went to see the Cliff-Dweller remains of Puye. They are situated about forty miles northwest of Santa Fe at the far edge of a great tableland and on the side of a sheer cliff. The wall is honeycombed with openings of every size and shape, leading to rooms and granaries unoccupied in the memory of man. Here and there on the rocky walls are pictures and symbols representing strange animals and birds carved by savage artists who had abandoned their high abodes long before the Spaniards first conquered this country in the sixteenth century. On the top of the mesa, above the cliff, are the remains of great communal dwellings containing more than a thousand rooms, partially excavated by modern archeologists. And we inquisitive modern tourists climbed up to these ancient shrines by paths and footholds worn deep in the rocks, probably before the time of Christ, by the mocassined feet of aboriginal Americans.

On August 23rd, C. Frank and Blanche A. Conover looked in on the Central Offices before undertaking the last lap of their homeward journey from their field of service in East Africa. They reported an intensely interesting trip which was featured by occasional stops of unusual interest. In the first place they spent two or three weeks in Palestine, with Ram Allah as headquarters and are all alive with enthusiasm over their association with historic spots sacred to biblical history. At Lausanne, Switzerland, they were in attendance at the International W. C. T. U. Convention, Blanche Conover being a delegate. Along with fourteen other husbands Frank was given the privilege of an observer's seat with instructions to keep still. They have returned home keenly interested in the outcome of the presidential campaign. They report that the eyes of the world are upon America and that it is of the utmost importance that the issue of the election give no renewed hope to the foes of prohibition. The home address of the Conovers will be 712 North Market St., Oskaloosa, Iowa.

William L. Pearson of Pasadena, California, with six prominent leaders in the churches of the city and in civic and social welfare work, has written "A Peace Reminder" which appeared in the *Star-News* for August 9, which expresses regret that Congressman William E. Evans' kind of Americanism seems to exclude that healthy internationalism which has become increasingly popular in America and in all leading countries. His stressing "the necessity of reviving the Big Navy bill and of passing the $274,000,000 appropriation for the sixteen superfluous warships, which his maiden speech in Congress helped to put through the House, and which the Senate and appropriations committee declined to adopt," called forth an earnest protest and in a letter to him they urge that he support with all his power the multi-lateral treaty, "which our Government through Secretary Kellogg has proposed to the nations of the world and which has been approved by the major powers for the outlawry of war." They further urge that "All true statesmen

and intelligent, peace-loving citizens will support the Government in this advanced international proposal to rid all peoples of the scourge of war, and they will insist that the United States Senate shall ratify this eminently American treaty."

## NEWS OF OUR MEETINGS

August 2nd was a profitable time of meeting at the old Hesper Academy, Kansas. The missionary societies of Hesper and Prairie Center joined in the service with the Lawrence society as their guests. About eighty were present and Bertha S. Sumpter spoke most profitably. At 11 a. m., the meeting was called by Sadie N. Pickett, who presided during the day, and Lenna White led the devotion. Bertha Sumpter gave an outline of the work in the Yearly Meeting, using a map to locate each society. At noon all were seated at tables representing our various fields. A two course luncheon was served. The table program consisted of latest news from the fields, a contest on the names of missionaries which was quite original and created much interest. Grace P. Thompson sang. In the afternoon, the Hesper girls gave the playlet, "Waiting for the Doctor," and Prairie Center ladies, "Is this your Society." Mrs. Hale of Prairie Center and Mrs. Crooks of Lawrence gave readings. Bertha Sumpter conducted a round table. This day, spent together has given the three societies inspiration to do more definite things for the cause of missions.

The Alba, Missouri, Friends Missionary society met at the home of Tillie Kelly, August 14, for their meeting. A short program was given, consisting of two missionary songs and devotionals by Lota Smith. Following was a completion of the book the society has been studying, under the leadership of Margaret Wright, teacher, "An Adventurous Task for Our Generation." The discussion was very interesting. One new member was added to the society.

An historic old meeting located on Forest Avenue, Portland, Maine, is in rapid process of reviving its one-time vigor and developing a new type of community service. Under the stirring pastoral leadership of LeRoy E. DeMarsh and the support and encouragement of Falmouth Monthly Meeting, there has been substantial and steady growth in the twelve months now closing. There are few Friends living in the immediate neighborhood, and to the church and Sunday School has been assigned by the city Federation of Churches the entire surrounding district. "Friends have a unique opportunity to minister to a growing community as the only church in the neighborhood," writes LeRoy DeMarsh. "Our school was re-organized last September; monthly averages have increased steadily: September 55, October 80, November 109, December 102, January 117. The offerings since January first have averaged over $6.00 per Sunday. This year we have pledged one-third of our income for missions." The pastor has an unusual gift for working with boys, and his methods deserve publicity. In July a brief two-weeks' Vacation Bible School was held, with five volunteer teachers carrying on the work, at a total expense of $15.00. There were enrolled 64 children, in three departments. The average attendance nearly equalled the enrollment. The photograph of the school was taken on the day of the smallest attendance.

On July 5, Theodore H. and Hannah Bond Jessup, who were married at Chester, Iowa in 1878, celebrated their golden wedding at their home at Denair, California, all of their children and grandchildren being present to enjoy the day with them. In the evening a public reception was held at the church, their daughters, Leona Kessler of Boulder, Colo., Doris Jessup of Bard, California and Anna Jessup of Denair, acting as hostesses. The musical program was furnished almost entirely by their children, Loren J. of Denair, Walter J. B. of Bard, and Mrs. Kessler and the two grandchildren Rowena and Merle Kessler. Other out-of-town guests were Mr. and Mrs. Asa Woodard of Citrus Heights, and Mrs. F. S. Whitcomb of Monrovia. Theodore and Hannah Jessup have spent many years of faithful work in the Lord's service in Indiana, Iowa, Colorado and California. For more than twenty years they have made their home at Denair and have done much to build up this meeting and community.

A recognition service was held at the Friends Sunday School at Denair, California, in honor of pupils having a perfect attendance over a period of years. Helen Blizzard, Betty Bennett and Charles Greer were awarded Bibles for a perfect five year record. Seven other children received pins bearing the numerals one, two, or three showing the length of time which they have attended without being absent. Luanna J. Bowles of West Branch, Iowa, spent a few days in Denair late in July. She was returning from her work as a teacher in the Friends Girls School in Tokyo, and told many things about the work of Japan Yearly Meeting. She spoke at the monthly meeting, told the Sunday-school children about the children of Japan, talked about the life of Japanese women at the women's missionary meeting, and at the Sunday morning meeting told what changes the message of Christ is making in Japan.

The attendance the past year for both the Sunday-school and the meeting for worship of Friends at Arba, Indiana, has exceeded that of previous years. Under the leadership of the superintendent, Frank Nicholson, and the work and interest manifested by Edna R. Redick, who has served as pastor the past four years and will continue her services at this place for another year, it is felt that the work for the kingdom is quite worth while, and that

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As reported by Walter S. Guthrie, clerk of Chatham Monthly Meeting of Friends, near Snow Camp, North Carolina, Elbert D. Newlin of Guilford College has been duly recorded a minister of the gospel at a meeting held August 18, 1928.

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At the close of the pastoral year, H. L. Jones expects to complete his work for the present at Bolton, Kansas. He has greatly appreciated the co-operation of Friends in the meeting in providing for the living needs of his family, in lifting a debt of $550 from the parsonage and re-covering and painting the church. He has published a book of twenty sermons, a copy of which may be had on request. He recommends the place and the people to any pastor desiring a good home and a good field for labor. Further, he makes this rather unique request: "If there are any poor meetings that are not able to hire a good preacher, I might go and help you out if you will write me. If there is no field opened soon, my address will be Calico Rock, Arkansas."

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## JOSIAH PENNINGTON

Josiah Pennington has passed from works to reward after a long life of faithful service. While on a visit to his oldest son, J. Ainslie Pennington, at Birnamwood, Wisconsin, he was stricken with his last illness and died, August 8, 1928, aged 86 years.

He was a birthright member of Friends, the son of Levi T. and Emma Parker Pennington, and spent his early life in the vicinity of Westfield, Indiana, where he was a student in Union High Academy. In 1862, he married Mary Furnas Cook, and to them ten children were born, of whom eight survive him.

During the Civil War he served two years, and for a time afterward he and his wife were members of the Wesleyan Methodist Church, but in 1872 they again joined Friends and he was recorded a minister of the Gospel by the Monthly Meeting at Long Lake, Michigan, in 1887. He served his Master and the Church in many capacities. He was one of the organizers of Traverse City Monthly Meeting, and of Onaway where he served as pastor for a time, being pastor also at a meeting near Burt and at Ypsilanti, Michigan, until the death of his wife in 1905. His last pastorate was in the Haughville meeting of Friends, Indianapolis, Ind., where he served for nearly a decade. Here, he was married to Retta Gooden, a leading member of this meeting, who still survives him.

After the close of his pastoral duties his home in Indianapolis was still a center of spiritual life and service. He was often called to preach in various needy places; to conduct funerals, perform marriages and especially to minister to the suffering and the dying. So large was the sphere of his activity along these lines that his last years w[illegible]robably among the most fruitful of his entire life.

Two things markedly characterized the long life together of Josiah and Mary Pennington, one their happiness in their home life, and the other, the unity with which they labored together for the advancement of the kingdom of God. They were devoted to their children and never failed to do all in their power for their best development in all good things. Their surviving children are, Emma Jones, Indianapolis, Ind.; J. Ainslie, Birnamwood, Wisconsin; Willis, Detroit, Mich.; Levi T., Newberg, Oregon; Parker O., Romeo, Mich.; F. Isaac, Chicago, Ill.; Lorena Hiler, Ionia, Mich.; and Hannah Baird, Hastings, Mich. Two surviving brothers are: John Pennington, Damascus, Ohio, and Isaac Pennington, Indianapolis, Indiana.

## BIRTHS

JONES—To H. Millard and Winifred B. Jones, Everett, Washington, August 19, 1928, a daughter, Myrtle Alice.

HANSON—To Howard Elroy and Honor Parisho Hanson, Stickney, South Dakota, March 27, 1928, a son, Howard Keith.

HANSON—To Lee R. and Hannah Hanson, at Methodist Hospital, Rapid City, South Dakota, July 31, 1928, a daughter, Elda Irene.

## SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Baltimore: Sedley, Virginia; September 26; Lindley D. Clark, Recording Clerk, 301 Stewart Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 16; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.

## STUDY BOOKS FOR 1928-29
### Woman's Missionary Union

*Foreign Theme—AFRICA*

Friends of Africa—by Jean Kenyon Mackenzie ..... .75 & .50
The New Africa—by Fraser ...$1.00 & .60
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Suggestions for Leaders for each Study Book .....(each) .15

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## NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

**4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.**

**CINCINNATI, OHIO**

**Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.**

**DETROIT, MICHIGAN**

**Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.**


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